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COMMON OBJECTIONS

TO

CHRISTIANITY,

PROPOSED AND ANSWERED,

IN TWO

DISPASSIONATE CONVERSATIONS.

BY

JAMES P. WILSON, D.D.
PASTOR OF THE FIRST PRESBYTERIAN CHURCH,
PHILADELPHIA.

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A CONVERSATION

IN THE

PACIFIC OCEAN,

BETWEEN

MR. HOBBES, *Captain*,
MR. CHUBB, *Mate*, and
The Rev. JEDEDIAH ANDREWS, *a returning Missionary*.

Captain Hobbes. THIS fine morning, Mr. Andrews, and smooth sea, with the prospect of returning once more to civil society, of meeting your friends face to face on your native soil, and mixing again with the beloved companions of your youth, must form an agreeable contrast with that state of incarceration, which you have so long endured in this island, with men dead to knowledge, and to every thing that renders life comfortable.

Missionary. I do not deny, Captain, that I am sensible to the enjoyments of

the world, and especially to those social ties, that bind men's hearts together; and that I am delighted with the prospect of this respite, without injury to the cause in which I have embarked. But I had bidden, as I thought, a final adieu to my native land and the civilized world, and borne the pangs of separation; the hope of an eternal rest, after a short and precarious life, had rendered me willing to go, like Abraham, to a land unknown, and there spend, and be spent, till God should call me home.

Captain. Of the sincerity, and humanity, of the missionaries in their self-banishment, there can be but one opinion; but of the wisdom of such self-denial, and exposure to danger, and every evil, I hesitate. We pity the solitary condition of the Israelite, who remains a pilgrim in every clime; but we also censure his obstinate refusal of that amalgamation, without which he must ever remain a stranger to the consolations derivable only from social life.

Missionary. The children of Jacob are indeed objects of commiseration, *broken off* for a season, that we might be grafted in; whilst heirs of their blessings, we ought to *love them for* their *fathers' sakes.* They also are missionaries, the more credible, because involuntary, sent forth into every land, bearing the records of eternal truth in support of Christianity; and at the same time the mournful, but veritable proofs of their own guilt and punishment; yet is the happy jubilee not distant, when they shall understand their own testimony, be called home from the corners of the earth, and find the mercy they have so long resisted. Your censure of their pertinacity in error is nevertheless just; for whilst accomplishing the mysterious designs of sovereign wisdom, they, as moral agents possessed of the liberty necessary to responsibility, voluntarily oppose his government, reject the warnings of Moses, despise their own Messiah, and deservedly suffer the evils he foretold. The self-denial

of missionaries is not I hope of questionable propriety; the happy effects of evangelical instruction among these people, have neither escaped your notice, nor approbation.

Mate. The present deportment of the people of Hawaii, compared with their conduct upon our first visit, produces almost a distrust of my own recollections. Justice must award to the missionaries the credit of this reformation, which is at least a proof of their charity, if not of a prudent regard to their own happiness. I would not for the world have been left, as they were, upon this island of naked savages, like Daniel in the den of lions.

Captain. The amelioration of Sandwich morals ought not to be hastily referred to an increase of knowledge, for nature was open to the inspection of this people as of all others; and reason might have taught them, that virtue was necessary to happiness; but they preferred the savage life, and had a right to make their election.

The missionaries were also at liberty to risk the attempt of reclamation; their success has exceeded hope. They found them accessible through the passion of fear, which might have been calculated from their ignorance: also when they told them of mysteries, their simplicity ensured credence; but their minds are nevertheless, at this moment, as dark as formerly. What can they, or we, with all our advantages, know of a being infinite in time, place, and all his properties?

Máte. True, whatever we conceive is finite; and when we speak of any thing as infinite, we can only mean, that it exceeds our comprehension, and in every such instance, we necessarily use words without knowledge.

Missionary. Ideas may be clear, when they are not adequate: neither of you have any adequate idea of the production of dreams, of the recollection of past events, or of the diversity of the impressions, which excite the ideas of moral good and

evil; yet are these things so clear, as t
exclude all doubt. So the existence, an
many of the attributes of the First Caus
may be rendered sufficiently clear to pr
duce decisive effects on our conduct; y
is it undeniable, that our ideas of them ar
and ever must be necessarily inadequat
Mysteries result from our weakness, an
whilst nothing is mysterious to the Infini
understanding, every thing becomes so
us, when our inquiries exceed our mea
of information. Accordingly some thin
intelligible to us, remain as yet mysteri
to these islanders.

Mate. The beauty, order, harmony ar
mutual subserviency observable in visib
objects, compel my admission of a Supren
directing wisdom, which must exist
some being, whom I do not perceive; b
that I should ever have arrived at this i
ference, from the things I behold, or ha
acknowledged a divine existence had t
idea of Deity not been communicated
me by tradition, I am not prepared to a

firm. It seems in like manner questionable, whether something more than the light of nature was not essentially necessary to give them the idea, and to effect the change of these islanders from savages to sober, honest, pious people.

Captain. Mr. Chubb, have you inserted the doctrine of a particular Providence into your creed? You ought first to know how these islanders came to be abandoned from time immemorial to such savage ignorance, and wretchedness; it will also be previously incumbent, to clear the character of Deity, of all the physical, and moral evil in the world.

Missionary. Captain, the face of nature, the relations and mutual adaptation of things, do evince the existence of a general system; and if the universe thus constitutes a whole, complete in all its parts, what you call physical evils, are not such, but necessary constituents of the entire scheme. Moral evils are then also like the dark ground of a picture; and equally es-

sential, for aught we know, being directed by wisdom to the production of good; and the justice, which punishes them, is really goodness, guided by wisdom, and executed by power. The atheist knows the properties of light, and understands the construction of the eye, every part of which performs its own office, and all of them constitute a whole, adapted to transmit and converge the rays, and to place the image of any object upon the nerve, at the pleasure of the party. He knows that neither the eye formed the light, nor the light the eye, yet that if there were a defect of parts in the latter, or of properties in the former, creatures must perish in darkness. Nevertheless, with these and numberless other proofs of wise design before his face, he denies the evidence of wisdom, power and goodness, and retires into the chilling darkness of gloomy despair. But these secluded people have had no advantages from civilization or science; and must account only for what they might have gleaned from na-

ıre, in their insular savage condition; nor as their guilt been aggravated by the re-ɛction of revealed truth; their *ignorance* ıay therefore one day prove an alleviation; evertheless their *wretchedness*, which has een scarcely realized, has in no instance npeached justice. Now their talents ac-umulate, and mercy of set purpose, at its ppointed time, has sent them the tidings f immortal life, for the God of nature saw ıe end from the beginning.

Captain. Your particular providence ıakes you a fatalist; for every event must ave been fixed, or it could not have been ɔreseen and foreknown.

Missionary. You have heard me admit, hat liberty was necessary to moral agency; nd this to accountableness; and every mis-ionary teaches a resurrection and judg-nent. I think your embarrassment lies in a nistaken idea of the foreknowledge of Deity. Divine and human knowledge are widely different in their *natures*, as well as de-grees, but you refer that which is human

to God. We know things because they are; they exist because he knows them; our ideas are the pictures of things, things are the patterns of his ideas; for his wisdom and power create them conformed to his original purposes. Accordingly the system of the universe has always been present to his view, every incident, even the descent of a sparrow, has its own place, and voluntary agents, free from constraint and restraint in the exercise of all their powers, are among the means he has selected; and with the same certainty as unintelligent agents, they accomplish his designs, and exhibit his glory. The Christian doctrine of providence is by no means the *fate* of the Stoics, which was a chain of necessary causes and effects, an unintelligent machine. To a man of your discernment I need not suggest, that if you reject both, as your words imply, you have but one other choice to make; either that of an imperfect deity, the subject of motives; or the doctrine of chance, blind fortune,

which must conduct you unto, and leave you in blank atheism.

Mate. If atheists are *certain* there is no God, their opposition against a nonentity is idle; but if they only doubt his existence, they should take the side of most probability, of natural religion.

Missionary. Then you are no atheist, Mr. Chubb, and by the Captain's caution given you against the doctrine of a particular providence, you are nearer to Christianity than he. Does your idea of natural religion comprehend those duties, which men *actually discover*, or those, which they *might discover* by the exercise of their powers without higher assistance? Or do you understand by it, not what reason *discovers*, but what it *approves*, howsoever discovered?

Mate. Excuse me, Mr. Andrews, my advantages of education have been inferior to those of the captain and yourself. I feel that whilst my duty is my truest interest, my interest is not the foundation of my duty, but that I am under higher obliga-

tions, than those which spring from utility; because then I might pay the forfeiture, and be innocent. But as fatalism renders prayer unnecessary, and chance excludes it, what place does it find in your representation of providence?

Missionary. Prayer stands upon the same ground as every other duty. Full scope is given to moral agents; and effects follow their causes. Means are connected with the end. If it be certain that we shall reach America safely, the steering and other efforts necessary to our arrival, are equally certain. So the prayer of faith will produce the blessing.

Captain. You represented the exhibition of his glory, as the design of Deity in all his works; Mr. Andrews, of what profit are human commendations to Him?

Missionary. None; *If thou sinnest, what dost thou against him—if thou art righteous, what profitest thou him?* His own pleasure is his highest end, man's happiness is an inferior good. Perfect wisdom

must prefer that which is best. His happiness is ever the same, before and since creation; prior, his self-complacency was as great in the contemplation of things possible, as it is now in their actual existence. In both periods they merely reflected himself to himself, for all things are of him and to him. Our worship is but a falling in with the scope, or great design of his works; and even that, as far as good, is from himself.

Captain. It is impossible that those ignorant islanders should have weighed these things, and fairly arrived at truth; and if not, they are either deceived, or deceive, or both.

Missionary. Many of them are unquestionably sincere; and we have designed no fraud, when we determined not to harass them with the groundless objections played off in the higher circles, in Christian countries. But they have heard of the promises, prophecies, birth, life, doctrines, sufferings, death, resurrection and ascen-

sion of Christ, seen the design of his sacr fice, and felt their need of the Saviou The truth may be believed, when all tl objections have not been presented; le evidence will convince the weak.

Captain. I have no doubt of the goo intentions of the missionaries; their su cess, however, from an *ex parte* exhibiti of evidence, weighs nothing in favour the gospel. The excitement of enthusiasi and the predominance of sympathetic fe ing in such untutored minds, perfectly a cord with the first effects of this gospel the early days.

Missionary. A system of truth, clear the sun, darkening by its lustre the wi dom of philosophers, disbanding the prie hoods, casting their idols to the moles a bats, changing the face of the civiliz world, and every where setting the hea at rest, sprang not from ignorance. Natu religion and unsanctified wisdom have pr duced no such effects. Moral suasion cou not have changed the dispositions of tl

people, nor have produced the reformation of so many thousands from the lowest depths of moral pollution.

Mate. I profess a Christianity as old as the creation; and with a charity that Mr. Andrews sees fit to deny to me, acknowledge, that the same faith, that in Abraham subdued kings, in Moses kept the thousands of Israel in awe, in Joshua conquered Canaan, in the apostles triumphed on the day of Pentecost, has in Hawaii tamed the savages, silenced the jugglers, and, without either sabres or bayonets, has subdued the island, and will soon predominate over all the isles of the Pacific.

Captain. Why is it, Mr. Chubb, that neither you nor I have been convinced by men of the highest education, and finest talents? Refer the success of the missionaries in the Sandwich Islands to the helpless ignorance of the people, compared with the superior knowledge of their teachers, excited to its highest energies by their precarious condition. One believes because

another believes, and the rest may easily become hypocrites who have always been liars.

Missionary. You should attribute to the doctrines, not the teachers, the fruits you have witnessed. What were a few fishermen contrasted with the powerful, learned, and wise among the Greeks, Romans, and Jews, in the first promulgation of the gospel? The greatest, wisest, and best of men in successive ages have fastened their hopes upon it, and died in the faith; and it has elevated from the lowest walks of life, the most obscure, to seats higher than the thrones of this world; and to this hour its words are most powerful, when communicated in their simplicity, unembarrassed by rhetorical flourishes, theatrical pomp, and theological refinements.

Mate. The extraordinary effects of the teaching in these islands do warrant the inference of something unusual in the cause; and this must have been with simplicity, not eloquence. Retired from the

world, there was no temptation for the missionaries to preach themselves to naked savages; they must be successful, or probably fall themselves a sacrifice; they therefore talked to them of the things, they wished them to know, till they gained them to their own faith, and now they can live together in safety.

Missionary. We found them human, and therefore rational beings, and moral agents. We convinced them that they were fallen beings; we appealed to their consciences, and showed them their freedom from constraint and restraint, and that they are responsible; for this is the condition of the best and of the worst of men. We opened to them the word of God written by various persons, of different ages, places, languages and customs, who with the same harmonious design contributed their respective parts, and thus formed a whole. After all our efforts, it is probable, that we have told them nothing more, and it is possible not half so many arguments for the

gospel, as those which you know. I
why they have been convicted of the tru
have submitted to the gospel, perform
duties, and enjoy its peace and ho
whilst, as the Captain has observed, *neit*
of you have been convinced by men
the highest education, and finest talen
it may be worth the pains for you to
quire; only be assured of two things; t
such is the condition of many of th
islanders; and that it has proceeded fr
nothing in us, that you perceive not
other ministers, whom you have heard.

Captain. You do not mean, Mr. *A*
drews, that the inspiration of the Spirit,
you call it, accompanies the teachings
the missionaries? Establish that, show
one miracle, and I will admit, that y
have accounted for the conversion of th
islands.

Missionary. The *gifts of the Spi*
were conferred by the laying on of t
hands of the apostles, but not his *sancti*
ing influences; the former were extraor

nary, and necessary to the planting of the church; the latter are more excellent, and *accompany salvation.* These only are continued to this day, and produce success: these have been bestowed upon the people of Hawaii, and have produced the change you witness.

Mate. The light of nature needs no miracles, it is inextinguishable. Miracle, I have understood, expresses only that the thing is inexplicable by him who uses the term, and by no means, that the event is not perfectly natural.

Missionary. These islanders and other pagans, who have had only the light of nature, have nevertheless worshipped objects superlatively abominable; either therefore it has been extinguished, or remained a near approximation of darkness. The object of the Christian's worship is the God of nature, and the worship itself in all points perfectly rational. Without asserting that miracles are accomplished without means, I affirm that they have been successfully

used, in ancient times, as powerful evidence of a mission from God; and that the records of such events are to this hour credible, and important proofs of the same things. When the attention of a whole synagogue was called to the question, whether a withered arm, upon which every eye was fixed, should be healed on the Sabbath; and after the discussion, while all were silent, and all intent upon the object, he is bidden to stretch it forth, and he attempts, and the arm is restored, confessedly by the power of God: when the dead were raised, and all diseases healed in the same manner; and these things were established equally by the testimony of the enemies, and friends of the gospel; the proof is competent and credible, and preferable to a continuance of the same actions; because they would by frequency have ceased to be miracles, and become no better evidence than the common acts of Providence.

Captain. The presumption against mi-

racles, from our inexperience, and from their opposition to the course of nature, has been thought to preponderate against any testimony of such facts.

Missionary. Such presumption like all others is open to be combated by opposite proofs; for if either our ignorance of the proximate cause, or the novelty of the event, were a just reason for denying the report of our senses, or the testimony of others, a barrier is set to all progress in knowledge. Miracles were not for display, but for a divine testimony on an important occasion, excluding deception, and in opposition to moral evil. They were usually of great publicity; and the record of them was given at the proper place, and time, and has been constantly believed unto this hour. The cause, which they supported, prospered both in peace, and in persecution; and he who was crucified in the reign of Tiberius, was in Nero's worshipped as God, and that in the emperor's family. Neither the wisdom, philosophy,

and eloquence of the Greeks, nor the laws of the pagan establishment, nor malice, nor false zeal, nor inveterate custom, nor the seductive pleasures of the age, could withstand its influence. They who first opposed, to whom it was first offered, and under whose name it was at first allowed toleration, and who remain to this day its unrelenting enemies, are for this very cause without temple, altar, sacrifice and priesthood; without government, country, city and home, and must remain so till they acknowledge their own Messiah.

Captain. There is a cause for every thing; the Jews bring their evils on themselves; I think as little of their revelations and miracles as of yours—I claim no hypothesis.

Missionary. This avowal is as open as unexpected. Till lately writers impugning the gospel, confessed, as Mr. Chubb does, Christianity; probably from regard to character, or safety; but since the American, and French revolutions, every theist is

anded as on the high-road to become a
velationist. Rejecting every hypothesis,
ey doubt every thing, even their own
ubts, and thus deem themselves incapa-
e of being assailed. You are conscious,
ptain, that you cannot avoid thinking;
d as you reject a creation, you are
liged to hold, however secretly, either
fortuitous origin, or an eternal existence
d succession of things; but should you
tempt the defence of either of these cas-
es, you might be instantly stormed by
ther Jews, or Christians.

Captain. Mr. Andrews, as your gospel
iginated with Jews, they best know its
oofs; how do you account for their un-
lenting opposition to it?

Missionary. A particular providence is
erfectly compatible with human liberty,
nd the justice of responsibility. Their
ride was wounded: they expected a mighty
mporal prince, and had not concealed from
ne nations their hope of future empire.
ut God gave them in answer to those pro-

phecies, on which their hopes were founded, a poor infant, of an indigent mother, born in a stable, cradled in a manger, reared as a mechanic in obscurity, a man of affliction, fed by charity, having not where to lay his head, mocked, blindfolded, beaten, spitten upon and crucified as a slave. They think their honour should make them foremost in his rejection.

Mate. This opposition of expectation and accomplishment, which you express as the cause of the opposition of his nation, creates in my mind a difficulty with respect to the scheme of the gospel. I do not discern how so good a man, as you think Christ was, should have been placed by Providence in circumstances of so much suffering; nor do I wonder that his nation should refuse a man, of habits so recluse, as their Messiah: nor yet that the Captain should be so unwilling to believe the gospel.

Missionary. The prophecies and gospel breathe the same spirit, which every mind opposes till the disposition is changed. The

prophecies describe his birth, life, doctrines and death, with historical exactness; had it been otherwise, an outcast infant could not have been at the same time the dreaded rival of a powerful king. The gospel history is a chain, every link of which is verified by prophecies, then, and still in the hands of his enemies. Mr. Chubb, what could riches be to him, who is proprietor of all things? What human adulation, to the object of angelic homage? Which is greater, to command armies, or the winds and the seas? To grace the banqueting table, or to feed the hungry, by causing the bread to grow, as they put it to their mouths? Which best became a divine person, to kill with the sword, or to call up the dead from the bier, or the tomb? Humble, unobtrusive, mild, sweet, holy, harmless, compassionate, kind, ever doing good, this wonderful man nevertheless spoke with dignified authority, always the truth, ever with solemnity, having on no occasion been seen to smile, and with such clearness and

certainty of intelligence, as never man had spoken.

Mate. You build on an assumption of that which I cannot yield I have no doubt that Deity can make communications by revealing to the minds of men, but I know not that he has done it, and can form no conception of any way in which such revelation could be distinguished from delusion, human testimony being in such case incompetent proof.

Missionary. Mr. Chubb, do you believe it impossible, either that human testimony should be true, or that it should be justly deemed credible? To expect mathematical certainty in matters which admit only of moral, is, to say the least, unreasonable. When you return home, if you should mention the change you have witnessed in the people of Hawaii, some gentleman of your creed may doubt your veracity. Should you appeal to the captain, his testimony amounts to no more than moral evidence; if you bring the ship's company as compur-

gators, it is still but the testimony of fallible men, whom he may pronounce deceivers, or deceived: he demands mathematical, and you can furnish only moral certainty. In the same way that your character is vindicated, the book of revelation is sustained, and thus by far the greater portion of our knowledge rests upon human testimony. Instead therefore of receiving it as a criterion of pre-eminent discernment, when a gay companion treats with contempt moral evidence of certainty; it may be esteemed both a sure mark of his ignorance of the nature and kinds of evidence; and also a direct proof, that he knows himself to be unworthy of credit.

Captain. You had no right, Mr. Andrews, to assume my belief of Jewish prophecies, for I had disavowed their revelations; grant you a lever, and you can veigh the moon.

Missionary. Pardon me, captain; I thank ɔu for the just correction; the desultory ture of our conversation seemed to pre-

clude an orderly method of argument, which would require the establishment first of the genuineness, then of the authenticity, and afterwards of the inspiration of the Scriptures; all which I confess should have been accomplished, before arguments could be correctly taken from the fulfilment of prophecy. But with a man of education, and much reading, there seemed to be less occasion to be guarded against the assumption of first principles.

Captain. To convince you of my sincerity, I acknowledge, that you have the books of the Hebrews, in their own language; also in the Chaldee, the language of their captivity; and in the Greek, which became the public language; and I have no doubt, that they were much the same at the Christian era, as in our own day. Also you have the Samaritan pentateuch in the original Jewish letter. These are ancient proofs, but insufficient to establish the *genuineness* of the Old Testament. You have also arguments for *authenticity* from

division of time, the effects of the de-
ge, the lengths of lives, the ruins of em-
es and cities, the traditions of Abraham,
oses, of the Exodus, David, Solomon and
iers; but the existence of a few common-
ices, which no forgery would omit, will
t establish the whole; for thus Homer,
rgil and Shakspeare, might become cre-
ble historians.

Missionary. The variety of style shows
at the Hebrew Scriptures were written
ither by one person, nor in the same age;
e unity of design evinces, they were not
e invention of many. They are quoted
various authors, of different nations,
ost ancient, and of various languages; and
period can be shown, when the Israel-
s did not acknowledge them, and Moses,
the person by whom their laws were writ-
n. The highest and best evidence there-
re, that the nature of the case affords, we
ve, of their *genuineness*. With respect
their *authenticity*, they would be su-
rseded by a distinct proof of every fact;

the demand is also unreasonable; it is enough, that not one has ever been found to be false, a detection, which their early publicity would have insured; the writers spare neither their own, nor the faults of the nation, harmonizing in history, doctrines and duties. And in the moral purity, simplicity and spirituality of the whole, they exceed all other writings. With regard to *inspiration*, whether by suggestion, or superintendence, its possibility is undeniable by all who admit the creation and sustentation of the soul; the reasonableness of the hope of it, is admitted by the most respectable of the ancient Greek philosophers, and implied in the numerous pretensions which have been made to it. It is proved by miracles; completion of prophecies; the majesty, simplicity, and accordance of the whole; and particularly by their effects on the hearts of men, in every age; all these things conspire to prove the truth of the positive claims of the writers. Your advantages from education render a deeper

investigation necessary to your conviction, than that which has satisfied these islanders. There is a species of proof, when the disposition is in unison with the spiritual things of these books, which is of a vastly higher nature; but it is rather for confirmation, and consolation, than to procure that assent, which is the precursor of penitential sorrow.

Captain. If the writings were unknown, till Hilkiah is said to have found them, in the days of Josiah, more than eight hundred years after the death of Moses, it is probable they were written at that period; for it is incredible, that the book of the laws of a nation, should have been thus unknown to them, had they previously existed.

Missionary. Josiah had been then seventeen years occupied in restoring the worship of the law; Hilkiah therefore probably found the autograph of the covenant ratified in the plains of Moab; which was to be laid up beside the ark. Moses had read

his law to the people; Joshua read also every word, and made a covenant, and wrote it "in the book of the law of God." David often mentions the law; and his father was the great grandson of Salmon, the cotemporary of Moses. Jehoshaphat, three hundred years before Josiah, sent teachers into the cities of Judah; "and they taught in Judah, and had the book of the law of the Lord with them." Also the writings of Moses created the chief obstacle, with which Jeroboam the son of Nebat, and the subsequent rulers of the ten tribes, had to conflict. Elijah appeared about sixty-five years after the revolt of Jeroboam, and was succeeded by Elisha; these prophesied about seventy-one years in the ten tribes. Jonah began to prophesy twenty-seven years after Elisha's death, and in his life time, Amos and Hosea prophesied. Isaiah began eleven years after Jonah went to Nineveh, and prophesied with Micah, his cotemporary, in Judah, as Joel had done in the days of Jonah

About the time of Isaiah's death, Nahum began to prophesy. All these lived between the days of Solomon and of Josiah; if you will consult these, almost uninterrupted prophecies, which every where suppose the existence of the Mosaic code, you must perceive, that little weight can be allowed to the trite objection, that the writings of Moses were unknown before the reign of Josiah.

Captain. I had this objection from a Jew; who mentioned also others. He said, that the pentateuch was written on the west side of the Jordan, and consequently not by Moses, who never was there; and that the translators into English, differing from others, and the Hebrew, have rendered *over* by "this side Jordan." He observed also, that the word *prophet* did not come into use before the time of David, (1 Sam. ix. 9) and consequently, that as it is used in the five books ascribed to Moses, they must have been written afterwards. I can never believe that Samson caught

three hundred foxes; or that he would
them to burn the fields; or that two of
cob's sons took a city, or even a castle
digging down a wall.

Missionary. Your infidel Israelite
have to admit that the books of Joshua,
1st Chronicles, were written on the
side of Jordan, for the same Hebrew
is used, Joshua xxii. 7, and 1 Chron.
30. The passage in 1st Samuel was
tended only to show that *seer*, there
used in the Bible, was an old word.
own two objections arise from the
takes of those, who have added the
brew points; instead of foxes we ar
read *sheaves*, and instead of *digged d*
a wall, the words are *extirpated a pr*
or head of a family, in the affair of Di
I need not suggest the impropriety of
fering verbal mistakes in a translatio
influence so important an inquiry. T
are numerous places, where our transl
could be brought nearer to the orig
and relieve the sense; but it is better

it should remain as it is; and that those, who wish information, should consult the Hebrew of the Old, and the Greek of the New Testament; or those, in whom they can confide, to do it for them.

Captain. I place little reliance upon merely verbal defects, because if those writings are supposititious, those who wrote them were able to avoid such flaws, which may have obtained through the ignorance of translators. But there are whole portions, especially in the Old Testament, which are unworthy of a revelation; such are the jealousies, and broils in the families of Abraham, Isaac, and Jacob; and the incest of the daughters of Lot. They may not offend the savage islanders; but they must wound the sensibility of a refined city audience.

Missionary. I am not a little surprised, Captain, that the important design of those passages should have escaped your penetration. The promise, made to the woman, in Eden, of a descendant, who should de-

liver the race, influenced the names of he sons; as it did that of Noah. It excite the faith of the pious in every generation and the false hopes, and jealousies of th wicked. The same promise was renewe to Noah, Abraham, Isaac, Jacob and David and thereby restricted. Lot, by followin Abraham, and his daughters, by their in cest, who considered their virtue unim peached, claimed the blessing by primo geniture. Sarah's impatience produced and her wish to remove a rival, after sh had obtained Isaac, excluded Ishmael The wives of Jacob were competitors for and their sons invidious on the account o that blessing, which their father had unjust ly snatched from his brother; the quarrel were silenced by placing it in Judah's re mote posterity. The records of those facts whereby the wicked from selfish motive aimed to secure advantages, which they viewed as temporal, were not only so many testimonies of the existence of the promis of the Messiah, but exhibited, even in th

abuses of it, the object of the faith, and hope and worship of those, who professed in ancient times the true religion, and trusted in the promises. The recording such wickedness, was justified by the verity of history; was important to the preservation of the knowledge of the promises of the Messiah; to show the exclusion of the Ishmaelites, Edomites, Moabites and Ammonites from the hope of receiving the promised seed; to confirm our faith, that Jesus was that promised deliverer; and to explain the subsequent prophecies, and elucidate the history of his treatment, character, conduct and doctrines.

Captain. Histories of uncultivated manners, like a visit to Hawaii, furnish no intellectual improvement; the reading this Jewish book, rather confirms my opposition to their religion.

Missionary. Their defects in civilization and science are conspicuous; but their religion, in morality and sound reason, is unrivalled; a paradox worthy your atten-

tion. Our ignorance of oriental geography, history, customs, opinions, manners and idioms, has rendered those volumes, not only repulsive to prejudiced minds, but perplexing to those who have studied them with care. Yet it gives me pleasure to assure you, that a vast accumulation of light has been of late thrown upon their obscurities; and every year renders one passage, and another, delightfully clear and satisfying.

Mate. The Captain's objections were new to me, and I am happy to have heard the answers, for I wish to be a Christian if I am not one; but still, Mr. Andrew, I suspect, that imagination and deceptic have produced much of that, which be the name of Christianity.

Missionary. Unquestionably there counterfeits, but such imply a good c Because you may have no pleasure, Chubb, in philological inquiries, it ne follows, that no others have, nor that may not teem with importance. I

postles, and missionaries be *deceivers*, their esign to promote holiness is contrary to ıeir own wishes; also, they expose themelves to great privations, and sufferings, ɔr no conceivable advantage to themselves. Iow they can trust each other, or hope to scape detection, is very strange. If they e the *victims of deception*, this argues ıeir ignorance; yet their plans have proved ırprisingly successful; neither the doc-·ines, nor the prudence of the apostles, or f the missionaries, argue the weakness of ınaticism.

Captain. I most earnestly desire to now the truth; but there are some things n the gospels, that seem to me repugnant; ɔr example, that the same person should e distinctly God and man.

Missionary. You could not conduct this hip to port, if you were defective either of oul, or body; these make one person, yet ıre they so diverse, that they have not a ingle property in common. Jesus Christ s the very same person, "who dwelt

among us," and was a perfect man possessed of a body and a soul: yet he was the "Word," who was "in the beginning" of time, and consequently eternal, which no man is; and was "in the beginning with God," which implies a distinction of some kind, call it personal, or what you please; and he "was God," not exclusively, for he was "with God," but partook of the divine nature, for then there was no other, it being before "all things were made by him." Thus the divine Word assumed also the human nature, and was made flesh; and consequently, this same person had the divine and human natures.

Captain. If Jesus was the *way* to God as he said, how could he be also God? The way is not the end.

Missionary. Infinite majesty might, without any subordination, assume the part of mediator, and become the way. The king of England does not abdicate the throne of that empire, by being elector of Hanover. If any of the continental powers shou

make an application to the king of England, through the elector of Hanover; there could be no rational objection; especially if he could be approached in no other way. The divine "Word" never left the throne of heaven, when accomplishing the work of a Redeemer as a man. "No *one* has ascended into heaven, but he who came down from heaven, even the Son of man who is in heaven." These are his words, who denominated himself the *way*.

Captain. But if the *way* was God himself, then he made an atonement to himself?

Missionary. The atonement, or sacrifice was made to God, Three in One; and consequently not to the exclusion of the second person. Accordingly, in the darkest time of the sufferings of the human nature of Christ, an angel, not the divinity in him, supported him; and his human will, which recoiled from the unknown sufferings, submitted to the divine will, that is to duty.

Captain. Mr. Andrews, the object of your worship is one undivided being, that is deity, whom you call God; yet you have said that the "Word," by whom you mean the person of Jesus, was and is God; how can one undivided being be at the same time three?

Missionary. As one, God is not three; as three, the persons are not one. The human soul and body constitute one person, but they are several things. The divine persons (in a peculiar sense of the word person) the Father, the Word, and the Holy Spirit, are one essence or being, but they are several persons. Each is God, but not each a, or the God, for there is but one God. But the word *God* is used for the personal distinction Father, in the expression, *Son of God.*

Captain. The Jews still affirm, that the life of Jesus had been forfeited, and that his death was justified by their laws; but as capital punishment could only be inflicted for offences against the penal statutes of the

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submit to death at its time, as the wo which was stipulated in the council peace. He had also, as the Lord of life right to lay it down, and power to resur it: his power of self-deliverance, thou he was innocent, was therefore no impu tion.

Mate. After all, Mr. Andrews, I canr perceive, why a merciful Deity should r quire the death of so excellent a perso and that for the wicked. If a gentlem wrongs me, I can forgive him, if I choos and God has more mercy than I have.

Missionary. The natures were distin the person one. A divine person died, r the divine nature. A continuance in tl world could be nothing to him, who cr ated it by a word, and can destroy it by frown. The divine nature, being ubiquit ry, was worshipped in heaven, whilst t human was dying on the cross. Justice h stipulated the substitution, which mer tendered: for mercy could not be exercis to the disparagement of laws, justice, pu

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or we must perish. But glad tidings announce, that according to eternal purposes, upon which the law was predicated, a substitute of competent dignity has come, and has paid the ransom, and salvation is offered to all mankind.

Mate. These islanders, when I first saw them, might kill their own children, and the king would take no notice of it; they would, therefore, never have made the Captain's objection. As they had no laws for the administration of justice, the missionaries must have succeeded by direct appeals to the consciences of the people. But still the universality of their reformation, and consequently of the conviction that produced it, is passing strange.

Missionary. Not more strange, Mr. Chubb, than the conversion on the day of Pentecost.

Captain. If the righteousness of Christ be the only cause of a believer's salvation, neither his righteousness procures, nor his sins prevent it; why then should mine? If

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work of the Spirit; so I must be lost, for not doing, what I cannot accomplish.

Missionary. You have, and can read the Scriptures; you have reason, and can test them; you have conscience, and the works of God before you; if the evidence be defective, you are clear: your want of power is a mere defect of inclination; you can therefore believe, if you will. The good sense of every man may distinguish between a physical, usually denominated a natural inability, which he cannot help; and a mere want of heart, or disposition, which is moral. It is indeed figuratively described as an inability; the party nevertheless has the powers, but will not exercise them. No judge will allow the latte as an excuse, and no prisoner can be co victed, who can substantiate the former d fence.

Captain. Your answer, Mr. Andre does cast the blame of every man's unbe on himself, and makes him a self-destro which does seem to accord with our

ıgs, because we are sensible of no defect f power; but still the believer would not e such without the Spirit's influence to hange his heart, and if I had that, I should ıpon your own principles also believe; vhere is the justice, therefore, of such une- ıual distributions of favours, to men equal- y rebels, and equally under the condemna- ion of a broken law?

Missionary. Pardon me, Captain, for aying your ideas are on this subject a little onfused. I carefully distinguished, but the liscrimination I perceive has escaped you, ıetween *sovereignty*, and *rectoral govern- nent*, and referred grace only to the form- :r, and inviolable justice to the latter. The Sovereign of the universe does his plea- ıure, he is not bound to make men angels, ıor sinners saints; men and sinners have ıo claims on him for such gifts; in grace ınd in providence his gifts are unequal, and ıe *has mercy upon whom he will.* But in he moral government, which he has erect- :d, he deals with his rational creatures,

according to what they have; and his justice must never be tarnished, by waving its demands of obedience, because men have no heart, or disposition to do their duty. This is their crime; human depravity is mere moral impotence. Grace, that is, spiritual influence, is imperceptible, both in the moral and physical worlds; it therefore neither diminishes freedom, nor increases obligation. Were it otherwise, this single circumstance would subvert all government, human and divine; the most depraved would be the most innocent; and the strongest propensity to evil, would become the best defence against accusation. If your nature, Captain, and my own are similar, you must be conscious, that you possess natural powers, moral means, and freedom, and cannot deny that your responsibility is commensurate with these; I ask, do you know of any thing else, except the neglect or abuse of these, that is necessary to justify your condemnation?

Captain. Really, Mr. Andrews, your

reasoning comes very close; nevertheless, I thank you for your candour; and wish a little time to reflect, upon the several items of this conversation; which, from its fairness and liberality, has awakened in me an interest, far beyond my anticipations. Although not as yet persuaded, nor at all the Christian, I am satisfied, that I have too hastily formed my conclusions against Christianity. We have only discussed preparatory inquiries; I suppose the doctrines, experience and duties of the Christian religion, must be respectively of considerable extent; but with these, I have no concern, unless I should be of opinion with you, on the points we have disputed. Whatever the result may be, you shall know, before the voyage has terminated.

Missionary. I hope, Captain, no other freedom has been assumed on my part, than that which is incidental to the unrestrained effusions of colloquial argumentation. As it is the duty of every man to inquire, and decide for himself, it is equally so, to suf-

fer all others to exercise the same liberty. The essentials of Christianity are known, and believed by all the denominations; yet Providence has suffered even these to be divided about shibboleths; that they might be excited to investigate, and disposed to retain the truth; remembering at the same time, that mutual love is to remain their distinguishing characteristic. That conscience admits not of compulsion, is the voice of revelation, and a dictate of reason; persecution producing only martyrs, or hypocrites. Howsoever anxious to communicate the hope, which I do myself enjoy, I shall not be obtrusive; nevertheless shall esteem it a favour, as it will certainly be my pleasure, to communicate, as often as sought, any part of the little, which I know. Truth should be not merely the professed, but the real object of each of us: as it cannot be my duty, so shall it never be my aim, to act falsely for God; I am as ready to hear, as to answer; and if I can discover what is right, I will accept, and follow it,

from whomsoever it shall come. And may God Almighty introduce you both, into the light, liberty, privileges and blessings of the gospel of peace.

THE SECOND DIALOGUE.

'he Captain, *The Physician,*
'he Mate, *The Rev. Jedediah Andrews.*

Captain. The topics of our converse-on in the Pacific have unceasingly recur-:d to my mind, and occupied much of my 'aking silence. Victory, not less than 'uth, a motive more frequent than con-ssed, induced at that time an advance of)jections beyond the limits of propriety; ıt, nevertheless, thereby answers were icited, clothed with arguments, of the :istence of which I had entertained no ınception. The negligence, and superci-)usness whereof I stand convicted, have, ı doubt, in a multitude of instances oved an effectual barrier against that ıowledge, the want of which must neces-:ily shut up the understanding in its na-

tive atheism. This interview has been sought, Mr. Andrews, not for the sake of opposition, but information; and that means should not fail, from my change of attitude, the doctor and the mate are in attendance. Between the former and myself a tacit understanding never to conflict, has been inviolably observed. The mate retains, I presume, his former sentiments. What communications shall be best adapted to my defects, I submit to your decision, when I shall have expressed some of my views, which are greatly diverse from those, which I supported on the former occasion. I am now not more conscious of my existence, and that the exercise of my mental powers is peculiar to myself, than convinced that the discrimination of moral good and evil, and the sting of remorse are not only no properties of my body, but are for higher ends; when the separate, living, conscious soul shall realize the events of its trial, whilst it was shut up in the perishing body. I feel myself the subject of mo-

il government, not merely under law, ut guilty in ten thousand instances; and n now ashamed to have believed, that ie Being, whose infinite nature equally xtends to the smallest, as well as the reatest concerns, would not so notice the fairs of men, as to reveal to them positive ws, and require instituted worship. A omparison of the evidence of the genuineess of the Scriptures, with that of other ooks, compels my acknowledgment of the laims of Moses and Joshua, to stand upon ie same footing, with those of Homer and 'irgil: and when I see their authenticity upported by a mass of historic and other icts, daily accumulating, and already exeeding those, which are competent vouchrs for other ancient writings, candour reuires my admission of the presumption of ieir entire truth. When their genuineness nd authenticity are admitted, they estabsh their own inspiration. Nevertheless, otwithstanding these general concessions, iey exhibit many things wholly incompre-

hensible by me; these I cannot say *I believe;* here therefore my mind still labours.

Missionary. The word of God, whose ways are inscrutable, must be expected to bear the impress of divinity, and to be incommensurate with our understandings; the feebleness of which darkens every subject that we attempt to investigate beyond our line. But when the obstacle is insuperable, justice vindicates our ignorance from imputation. How shall we refuse to *believe,* what God has spoken? What you have denied in the general, I hope may be retracted upon a specification.

Captain. Certainly all those things, which imply no contradiction, must be possible to infinite wisdom and power. Thus if the incarnation had implied a repugnancy, such pagans as the wary Julian, would not have admitted the existence of demigods. The power that can join a rational soul to a material body, must be able to unite, without amalgamating two spirits of similar natures.

Physician. It is evidently reasonable, hat virtue so illustrious, and righteousness o perfect, should have extensive and bene-.cial influence. But Christ performed the ondition of a covenant, or which amounts o the same thing, complied with the ternal purpose of making good man's de-.ciency, which must be in the *offending ature,* and yet of *dignity* commensurate vith that of the law. We cannot tell what elation the world bears to the universe; ut we see the smallest creatures have had he attention, and shared in the benefits of he infinite Creator.

Missionary. The acts of our bodies re-eive their moral character from our souls, eing the same persons; so the value of the uman obedience and sufferings of Christ rise from their being those of a divine erson. His knowledge as God was not n effect; his divine will was immutable; nd ubiquity belonged to his presence; hese might therefore well remain the ame, without being affected by his human

knowledge, will and presence. That was still in heaven, he as plainly affirm as his human inferiority.

Mate. The Captain appears to have tered his mind. When our former con sation ended, I was much less opposed t he, to consider the people of the Sandw Islands, really reformed and instruct and although I have not received rev tion, yet I am not at all averse so to d I can only see cause. Also I confess, I no better than I should be, and may h after need a Saviour for aught I know; have therefore no objection, since h said to have died for all, to obtain a sh in the possible good.

Missionary. It often happens, that t who are afar off, are made nigh; w those, who are almost persuaded, n submit. The sacrifice of the cross enough for all, and offered to all, hear the gospel; and the invitation is w out exceptions. Yet no man has a ri to approach, in the first instance, as a

ɔurite of heaven, but as a guilty sinner; ıd every man of this character may ex- ıude himself by obstinate unbelief, or by ıreless negligence.

Physician. Mr. Chubb, your willing- ess to be saved seems to be mingled with ıdifference; there are means to be used; nd yet even these have not an infallible onnexion with grace and salvation; for ıe best have no natural qualifications to ecommend them; certainly the offer alone ·ill not save you.

Missionary. The law may discover his haracter and state to an unrenewed man; nd show the believer his duty, and the ecessity of holiness: but it cannot exten- ate guilt; for then would it effect an ex- mption from the duty of repentance. 'he morality required by the decalogue, ı love to God, and love to man; these exist ot in minds at enmity with God. The ıorality of the unrenewed, is therefore eally sin, wearing the semblance of reli- ion. To exhort to such a morality as a

use of commanded means, in expectation of spiritual blessings, is to misrepresent our inability as physical, instead of moral; and to furnish the guilty with an excuse for their defect of holiness. If there are no sincere endeavours in unregenerate men, they can make no terms; and the Mate, if in earnest, will not be offended at me for saying, that he ought to throw himself, with deep prostration of soul, at the foot of the cross, that he may obtain mercy.

Mate. Mr. Andrews, I have visited almost every maritime country, and perceived, that in Christendom the largest portion know very little about the Scriptures, and the whole are inconsiderable compared with the rest of the world, who have never received them; do you suppose, therefore, that you alone are so favoured? What is to become of the rest of the world?

Missionary. Mr. Chubb, you and I are Americans, and know that every citizen,

from New Brunswick to the Gulf of Mexico, and from the Atlantic to the Rocky Mountains, has an interest in the government, a right to protection, and is subject to the laws of the United States; yet not one in a thousand knows, or possesses those laws. In like manner, although the multitudes, whom you have mentioned, have faint, or no ideas of the divine laws and government, they are nevertheless subjects of that government and under its laws. But there is a difference; for whilst no citizen of America can defend himself by pleading his ignorance of the laws of the nation, any one who is held in invincible ignorance of divine laws, will be excused, to the extent of such involuntary defect. Consequently you need not fear, but that justice will in the end be rightly administered.

Mate. These islanders have not had it in their power till now to gain a knowledge of the true religion, if yours be such; your argument only shows, that they are not personally to be condemned for the ignorance

they could not escape; but I had alleged, that the paucity of Christians, compared with the rest of mankind, is some evidence against those writings being a revelation from Deity, unless his favours are surprisingly unequal.

Physician. He may certainly do with his own as he pleases, and his gifts of providence are sufficiently various to establish this, and none have a right to complain. Suppose a son should receive from his father his equal portion, and wander away, marry, have a family, and waste his substance in superfluities; may he not blame himself? If his posterity are poor, ignorant and wretched, and lose the knowledge of the maternal family and inheritance; do they not suffer through the bad conduct of their immediate ancestor? So these islanders must impute their ignorance to their fathers, who had the knowledge of God and of true religion, but have wandered away and wasted their stock. This representa-

tion is just, for the idea of God, which the islanders had, was certainly by tradition.

Missionary. The Sovereign Proprietor may extend his mercies to whom he pleases, not his judgments; in these he acts the Rectoral Governor; not arbitrary, they are ever righteous; sin alone being the formal cause of destruction. These islanders, until the Gospel came, however guilty, could not refuse pardon, and thus shut the door of mercy on themselves, as we do who reject the tender. The decisions of men of every nation, being on many points alike, are referred to natural conscience, or the moral sense. The judgments of the heathen, their decisions on truth and error, are of less account, than their consciences which discriminate between right and wrong. This candle was greatly darkened at Hawaii, but we have full proof, that it was not extinguished; yet they had no experience of that remorse, which sometimes haunts and torments the contemner of the Gospel; a *hand writing upon the wall*, which can turn fes-

tivity into terror and desperation. If su
diversity exists in this life, the same co
sciences survive our bodies, and may pr
duce still greater disparity; so that the i
equality of gifts may hereafter be found
have been less than it now appears.

Captain. Before truth is seen danger
not apprehended; negligence can preve
investigation; pride and prejudice exclu
knowledge. Man nevertheless at his ple
sure may review or anticipate, and can d
cide upon the moral character of his co
versation and thoughts; this I have bee
doing, Mr. Chubb, since our last deba
with Mr. Andrews, with terrible effect.
conscience can execute such vengeanc
here, there may certainly be infernal pu
nishment. Whilst I keep my senses, I wi
never be again heard to dispute against re
ligion.

Mate. Your advantages, Captain, hav
been greater than mine; it seems howev
very strange, that you should abandon
cause you lately sustained so well, on th

count of arguments that did not affect me. :r. Andrews is in no danger of hearing an fensive word; but if I say any thing, can- ›ur requires that I should speak just what think. His success with you will induce m patiently to parry my weaker thrusts.

Missionary. In civil society, prosecu- ons merely decide the question, guilty or ›t, the degree for the most part being mea- ıred by the penalty of the law. By Mr. hubbs' confession, that he is "no better ıan he should be," is implied, that he does ›t claim perfect innocence; then he is not ıly under law, but if it be perfect, has in- ırred its penalty. Sin is not always pu- ished here, he may therefore be bound ver to a future trial; and for it his interest equires that he should be prepared with a ıfe defence. It rarely happens, that men 'ho are convicted, admit that they deserve ıe legal punishment; if the wages of sin hould happen to be death, a final separa- ion from all good, prudence seems to re- uire, that he should know the truth of his

ease. Not only is sin a blot that remains forever; but he is, if once the enemy of holiness, never inclined of himself to return. Mr. Chubb is consequently, by his own acknowledgment, shut up; and we say that without a Redeemer, he can find no relief; for that which justice requires, Deity requires; neither sincerity, nor sorrow, can stay the execution of law. In the former conversation, he claimed a Christianity *as old as creation*, but doubted the Scriptures; if he could now receive them, and possess for them a zeal, it could accomplish no more than does a zeal for Moses, Mahomet, the man of sin, Diana, or the goddess Reason.

Captain. I begin to see, that immoralities may be avoided, appetites restrained, a decency and propriety of deportment be unremittingly observed, and the secret bent of the heart remain nevertheless, directed to the creatures, with even more steadiness, than the needle to the pole. The will follows the disposition, restrained by inter-

est, character or education, but not changed; and the virtue which thus results, is infidel hypocrisy without a particle of real rectitude. But neither Mr. Chubb, nor myself, have concealed our opposition to revelation, whereby our semblance of virtue, was set to the credit of infidelity. And though I begin to abhor my avowed unbelief, and tremble to perceive the scope he still allows to himself, yet I seem unable to be, and do as I ought. My reason as well as my feelings, accord with the arguments of Mr. Andrews, and upon reflection I confess that my only inability is the want of a heart, which is so far from excusing, that it constitutes the essence of my criminality. Yet still am I helpless, and inexpressibly miserable.

Missionary. Happy is the man whose state is changed from condemnation to acquittal, and his disposition from evil to moral purity. The renovation of his nature would ever discover the change of his state, were not the sources of deception so nume-

rous. Religion is a right disposition, a heart tending to the highest good, appearing also in a conviction and hatred of sin. But remaining defects cloud the evidence; and interest produces false reformation, and imaginary affections; so that repentance, faith, love, hope, joy, and all other characteristics, have their counterfeits. The virtue of the best citizen, father, husband, and friend, may be only a comparative good. Thus Job, though a perfect man, just in his dealings, charitable, and a terror to evil-doers, when he perceived his guilt, said—"I have sinned, what shall I do unto Thee?" The best of men, upon a fresh discovery of their turpitude, are pierced with the arrow of conviction, turn aside and weep in secret, as the wounded stag leaves the flock, and retiring to the thicket, bleeds alone.

Physician.—I have thought that repentance is an early state of the renewed mind, and in order of nature, though not of time, precedes even faith; if so, why should th-

advanced believer feel again the penitential pangs?

Missionary. There is connatural to fallen man a propensity to choose evil, yet not as such, but as a mean of pleasure. If such a mind should discern the miseries, which are consequent upon sin, it will be afflicted with remorse, and may adopt a change of conduct; this is the sorrow of the world, which begins, and may end in death, that is, in a state of opposition to God. But when iniquity is hateful to a man on its own account, the inclinations of the individual have been changed. Such alteration of views produces a conversion from sin to God; which, with respect to the object turned from, is called repentance, but with regard to the object unto which he is turned, is denominated faith. There is a repentance, in what you call the early state of the renewed. But through all our period of trial, remaining corruption produces continual sources of sorrow; growth in moral purity itself rendering defects more visible.

Every Christian is also liable to interval of darkness, which lead some to repent an do their first works; whilst others, fron neglect of self-examination, or from consti tutional timidity, possess habitual fears Wisdom has mixed a portion of sorrow i the cup of life, that we might be called t reflection, and the acknowledgment of th rectitude of Divine Providence; but whils calamity may overwhelm the worldling and drive him to despair, it only weans the affection of the believer from the earth, and draws him closer to God, as chastisement humbles the dutiful child, and causes him to seek refuge in the arms of his parent.

Physician. Repentance appears to me a rational duty; he that knows he has done wrong from an evil mind, should ingenuously confess, and abandon the mischief; and since as a moral agent, he is able to perceive and weigh the truth, every impenitent might awaken sorrow for sin; repentance, though not directly a voluntary act, being a state of affliction, necessary to

prevent a repetition of folly. In accordance with these views, pardon and salvation are often described as blessings consequent upon repentance. I thought myself thus safe; but what you have said, Mr. Andrews, of continued or repeated repentances, awakens my apprehensions, after having been long contented with my state.

Missionary. Repentance is a reasonable duty, and of great advantage to the party, when it produces *faith*, *fear*, *carefulness*, and *zeal;* but then it is not a mere freak of sorrow for sin, which may vanish as the morning cloud and early dew, it is an abiding detestation of it. This only can be acceptable to Him who takes no pleasure in the sorrows of his creatures. Lapses are incident to the best, and if sin lies upon the conscience unrepented of, it is a poison received into the system: wo to the man, who finds relief without sorrow; he has no right to conclude, that he is not a self-deceiver. Repentance is indeed often connected with the promise of life, but it is no

atonement; otherwise the awful inflexi
lity of Divine justice would never h
been exhibited in the tragedy of the cr
Unbelief can neither prevent a future
and account, nor extinguish the proof
them; it can prevent repentance, but
danger is terrible, and the doom of impe
tency tremendous. Confessions, contritio
and absolutions, are not repentance, but
false consolations of death-bed deceiv
whilst the stern executioner, steady to
purpose, is repeating blow after blow,
he sends the naked guilty soul to the
of incensed, relentless justice. Then is h
clean gone forever: for neither can th
hearts endure, nor hands be strong, in
day that God shall deal with them.

Physician. It is usually said, that
rectitude of the believer is perfect in ki
but not in degree; I do as well as I can,
Lord knows our frame, and rememb
that we are dust. But I cannot see ho
man should repent before he believes; tr
must be seen before it can be felt.

Missionary. If you are doing as well as you can, justice has all she can claim; but mere attendance upon the means, is not a performance of the spiritual duties required; and dependence upon general mercy, is a relinquishment of the atonement; the chief inability is indwelling sin; sincerity, if it were practicable, is no satisfaction; but the gospel does not mitigate the exactions of the law, it conducts to Christ, who has fulfilled it: but an indistinct and nominal reference to Him who bore our sins, in a vague persuasion of mercy in Christ, is not a saving faith. You are correct in representing repentance as the effect of truth, since faith implies an assent to evidence, and this does go before repentance; but such a faith may exist without any religion. There is often a desire to be saved, a hearing the word with gladness, a rejoicing in the light for a season, a professed subjection to the truth, and an external dedication to God; where there is no spiritual life, no real conviction of the truth of the Gospel, and no such re-

ceiving and resting upon Christ, as implies a secret persuasion of his ability and willingness to save. Nothing hinders any man who hears the gospel, from repenting of his sins, and believing the message of mercy, but the latent enmity of his heart; there is no other bar to salvation.

Physician. I am sorry, Mr. Andrews, that there is so much diversity among preachers; some tell us we are free, and can repent and believe, if we will; and others say, we can do nothing without grace. Accordingly, as I know that I wish to be a Christian, and do every thing that I may accomplish that end, I feel as if I was. Afterwards, upon hearing others, I seem as if all my labour was for nothing; your arments seem also to unchurch me.

Missionary. You cannot expect that one who has given up all, to live among savages for the cause, should "speak to you smooth things, and prophesy deceits." That preachers should differ, and denominations also may be expected; and yet on doctrines

hich are vital, such as the subjects of our
nversation, they sufficiently agree, and
e trifling discordancies are useful to ex-
te each other's vigilance. As a physician
ou adapt your prescriptions to the various
mptoms and diseases of your patients.
o when men are oppressed with the lethar-
y of sin, and think they can do nothing,
e tell them they have evidence, and fa-
lties; that they are free from restraint,
nd can exercise them if they will; the
uth when seen produces repentance, and
they will diligently and impartially exa-
ine its proofs, they will believe; but if
hey possessed not liberty, it would be as
nreasonable to require conversion, as to
emand work, when their hands are tied.
t the same time, because we know all
od comes from God, and that man is so
clined to evil, that he will not submit,
e encourage them to ask the aid of Him,
who can work in them to will and to do,
nd who always does so, when they ask as
hey ought; and this help is called grace,

because purely gratuitous, and that whicl justice does not require.

Physician. If the Spirit's influence b gratuitous, then works will not merit it and why should I attempt any thing?

Missionary. Why should you adminis ter medicine to the sick? for without God' blessing it can do no good. Why shoul you make any effort in the concerns o life? for every thing depends on Him And his government is conducted by simi lar laws in the kingdoms of providence an of grace.

Physician. There is a difference, fo these blessings come when we use th means; but it is not so with the Spirit's in fluence, for this grace comes when he list eth or pleaseth, and is acknowledged, a least by some missionaries, to be irresisti ble.

Missionary. The blessings of Provi dence do not come always when we us the means; they are not sent sometimes when every nerve has been strained. Al

:er all your skill and attention have been :xpended, your patient may die. Many ships founder at sea, or are broken on a lee shore, when every man has done his duty. Sovereignty may do with his own as he pleases; it is enough that no one is finally lost, but the person who has deserved to be. I am not surprised that your fears are so easily alarmed, and your hope so uncertain, since you have cast up to me the belief that grace is irresistible. Let the ambiguity of the terms be removed. If by grace you mean any external favours which God offers to us, such as evidence of truth, motives to obedience, and ordinances of worship, these may be, and are resisted, daily. Or if you intend by grace the Christian virtues, submission, faith, hope, love, and other duties, these may be all resisted, and are, in a greater or less degree, by all, even the best. But if you mean by grace that influence of the Holy Spirit which operates immediately upon the soul, in changing and renewing the disposition or

heart, it is difficult to see how any m
may resist the access and the work of t
Spirit, which is neither dependent up
him, nor even presented either to h
knowledge or choice. A man may misa
ply and abuse his understanding, but
have an understanding is not subjected
his pleasure. The renewed man may r
sist his duties, and suffer his affections
languish, but to be the subject of spiritu
regeneration, is not submitted to his ele
tion. If matters were otherwise, th
would it not be true, that God imparts h
favours when, where, and to whom
pleases; or that as a sovereign, he do
with his own according to his good pl
sure. Nor could we entertain a ratio
hope of being saved; our prayers would
mingled with distrust; nor could any fast
his faith upon a promise of salvation in t
Scriptures.

Physician. I was about to ask wh
Stephen meant, when he upbraided h
murderers with having *always resisted t*

Holy Ghost; but I perceive from your distinctions, that you must understand him to have spoken of their abuse of the external advantages of prophecies, and spiritual instruction, and of all that are usually understood by the phrase, "means of grace."

Missionary. Certainly; for upon any other interpretation he must have blamed them for resisting what he did not know they had ever had; and very unjustly, because none but those who had produced the fruits of grace, could know that they had had it.

Mate. I am satisfied that Mr. Andrews is right in his representation of human liberty as freedom from restraint; for I know that I am capable of voluntary action, and have the power of doing as I please; and if, from external authority or force, I am prevented from doing what I choose, yet my inclination is my own, and free, and that determines my moral character. Call this *natural or physical ability*, it is the very thing that makes me a moral agent:

also, I can easily see, that if my vi
should be altered, by education, persuas
or any thing that does not destroy thi
berty, I shall still be a moral agent,
justly answerable for my actions.
with regard to the moral inability of wh
he speaks, I have no experience; I beli
that I am as free to good as to evil.
are told of a concession of heathen phil
phers, who said they "saw the better
and approved, but pursued the worst;"
they have not affirmed that they were
able to pursue the better way. But as
Andrews admits that the moral inabilit
us bad men consists only in our *indisp*
tion to good, and is no apology for
mischief; he admits our moral age
and screens our character by saying
poor things are unable to do good; whi
think myself bound, so far as I know
own feelings, to deny. And so I sh
have often done, when I have h
preachers say, that we were *dead in*
and that *natural* men, as they call us,

ceive not the things of the Spirit of God, that is, good things; but the pulpit is a privileged place, from whence they abuse us as much as they please.

Physician. I confess, Mr. Chubb, your views are very different from mine, on the subject of inability; that which you deny, I feel to my sorrow. I thought I was a Christian, and have been striving to be such for years; yet it does seem from this conversation, that I am not. Mr. Andrews says that our only inability is indisposition, because it is impossible to prefer and not prefer at the same time; but that still a man may be truly religious if he will. I know that I have desired it, and when others neglected I attended Christian ordinances; whilst such opposed, I have advocated the cause, and have conducted myself according to my profession. After all this, how can I admit that I have acted against my will? I am very sure, that if I am not a Christian, it is purely because it was not in my power; and not because I did not wish

to be, but because I have not had saving special grace.

Missionary. Very far be it from me so much as to insinuate, that any man who professes, is not what he professes to be; I hope ever to treat you, Doctor, both as a Christian and a gentleman. To have insinuated that you were a Christian merely from your regard to character, would have been the charge of hypocrisy. To search the heart is neither in my power, nor belongs to my province. But since you have expressed your own doubts, it can give no offence to say, that many who have long professed, have also, upon a more minute examination of their convictions, ends, and motives of conduct, discovered that they had been only partially convinced, and had taken religion as the safe course, hoping for clearer views; and that all that they had effected had been done from slavish fear, and without any real love of God or holiness. These have willed and acted against the inclination of their hearts, but have

been defective of no power, unless disposition be such; and because it is "*with the heart man believeth unto salvation,*" such have had no saving faith; yet was it their duty to have given their hearts:—"*My son, give me thine heart.*" God himself has said so; consequently to allege, as you have unguardedly done, that it was *because you had not had saving special grace,* is to cast the blame on Him, of your not doing the very thing which he commands you to do. And because he is infinitely amiable and excellent, and the source of all loveliness, and has both provided an abundance of the evidence of this, and given that intelligence whereby you are able to discover the truth, your excuse is wholly incapable of a justification, even upon the footing of reason. But if that grace had been bestowed, you could not have known it, except by its fruits, and these would have been your voluntary actions; for our natural liberty, or free agency, is no more affected by the efficacy

of grace, than by the bondage of corruption; both the sinner and the saint freely pursue the objects of their choice.

Physician. I little expected such results when this free conversation commenced, and I have not a hard thought of you, Mr. Andrews, but sincerely thank you for the candid and conscientious admonitions which I have received. But I fear I have erred from the beginning; and that all my professions, though not hypocrisy, has been a tissue of splendid self deceptions; and that I am yet out of the ark of safety. But should I begin again, I know not how I shall secure the important stake: my works cannot merit grace, my prayers without it are an abomination; my faith will be no better than it was; I have partaken unworthily; and I read, that it is impossible to renew such and bring them to the faith.

Missionary. Doctor, you speak altogether of danger, and nothing of guilt. A desire to be saved is common to the bad and to the good, and if this is to be your only

motive, the second effort will succeed no better than the first; all your religion will be vain. If your judgment of yourself be correct, then you have abused all the mercies you have enjoyed, and done nothing but provoke God in all your past life; your own advantage, not his glory, has been your highest end in every thing, and to this moment, all you desire is to get into *the ark of safety, and secure the important stake.* No sense of sin appears, and no hatred of it, except on account of the dangers it brings; you profess neither shame nor sorrow. Your hands are not tied, you are a moral agent, blessed with a fine understanding and good education, you can investigate truth, and if it produce no conviction, but obtains a merely nominal reception, the blame of unbelief lies at your own door. It is the want of a heart or disposition, not a want of power that threatens your ruin. Your works, instead of *meriting grace,* aggravate your guilt; your *prayers* deserve to be cast back in your face,

yet prayer is your duty; yours is a dead faith; you have been an *unworthy partaker*, but you have not partaken *unworthily* in the sense of the apostle; and because the ministers of Christ have laid before you the gospel message, which you know, or might know, as well as we do, it is *impossible* for us *to renew you;* but it is neither impossible to yourself, for then would you be innocent; nor is it impossible with God, or there could be no utility in prayer. The case you have suspected to be your own, is not uncommon; the heart practises deception, so long as our state of trial endures; it calls virtue vice, and vice virtue; and can maintain conscientiousness under circumstances of extreme degradation. If out of the heart are the issues of life and death, it must be kept with all diligence. If you wish to do your first works, come not as a favourite of heaven, but in the character I have this moment described with painful reluctance, but I hope without the most distant wish either to claim supe-

riority or to depreciate you in the eyes of the Captain and Mate. We are each very soon to render his account at a tribunal, which neither gives a respite, nor allows an appeal.

Mate. The missionaries have converted the people of Hawaii, and Mr. Andrews seems to be intent upon carrying the whole crew. The Doctor is a moral, good man, and since should there be a hereafter, such have nothing to fear, he can have no cause of alarm. My Christianity, which is as old as the world, makes men happy, not drives them to distraction, by presenting imaginary causes of fear. If mercy and benevolence are honourable traits of character, Deity must possess them in the highest degree, and to suppose he will destroy the best members in society, because their virtue is not sublimated in the puritanical laboratory of the missionaries, is an impeachment of his goodness; and a greater crime than any that can be conjured up in the

imagination of the Doctor, to drive him t enthusiasm.

Captain. You labour under a mistake Mr. Chubb; not a word has been spoken o designed, against either the conduct or character of the Doctor; Mr. Andrews respect him as highly as we all do; nor have hi motives, as between him and his God, bee in any manner touched offensively; whatever has been said has been for his advantage, and within the compass authorized by himself. Every one knows, that the sam conduct, which is praiseworthy in the sigh of men, may be wholly defective in th sight of Him who looks upon the heart, and vice versa. You often hear men appeal t him in support of their conduct when it i questioned by us. Although you seemed more the Christian than I claimed to be in our former conversation, we have changed aspects; the same temperature which liquefies some substances, can harden others.

Missionary. Mr. Chubb's *Christianity*

as old as the creation, consists of pure principles of virtue, purloined from revelation, and set to the account of his goddess, Reason; they exhibit a degree of perfection, to which reason has never arrived when left to herself. Where deism takes sanctuary under the name of Christianity, there exists at least some sensibility. His creed, which in other respects consists only of negatives, by rejecting a judgment and retribution, soothes the conscience, supersedes the investigation of motives, renders the examination of past conduct less important, and thus promotes at least a temporary relief which he denominates happiness. But how it can be an impeachment of the goodness of the Governor of the world, to suppose he will support the dignity of his government, and the happiness of his subjects, by maintaining his laws and punishing iniquity, remains for Mr. Chubb to establish.

Physician. The good opinion of me, in which you all so kindly concur, demands, and

has my gratitude; but I subscribe to the distinction taken by the Captain, and plainly discern, not only that the same conduct, which you have joined to approve, will be found wanting when weighed in the balances of the sanctuary; but that it will appear even to you, when elucidated by every secret concomitant circumstance, in the day of the revelation of the righteous judgment of God, to have been unmingled guilt and horrible pollution. Had I professed the singular Christianity adopted by Mr. Chubb, I might at least have had the credit of being sincere; but whilst professing the truth I have practised a lie, and that not to men, but to God; professing a saving faith, I have worshipped an unknown God; my washing has been to deeper stains; I have secretly crucified afresh the Lord of life, whilst acting publicly the farce of commemorating his death; he saw I was destitute of the wedding garment, and mercifully kept me from that sleep of death which fell upon like offenders at Corinth. In my very songs

of praise I was stealing the honours to myself which I professed for him, even whilst he was witnessing the theft. I tell these things, because you are to hear them at the judgment. There are no tears too bitter, no sorrows too cutting, not hell itself, can purge my crimes.

Missionary. Who may comfort him whom God afflicts? The evil of sin is infinite, and its punishment of course interminable; to extenuate is to take the side of the enemy of man. If your representations be not founded in error, your present judgment of yourself does not exceed the truth. But there is one drop of comfort in this bitter potion, the discovery is on this side death, a door of hope is opened in this valley of Achor, and mercy is not clean gone for ever.

Captain. I am convinced that a man may be able to investigate the evidence and discriminate the criteria of revelation, perceive the harmony of the divine dispensations, distinguish between real and ima-

ginary duties, mark the proofs of divine perfections, and discern the propriety of a final judgment, and yet be destitute of sincere piety, and his heart averse to God and holiness. The present afflictive condition of the Doctor, furnishes indubitable proof of the necessity of distinguishing characteristics of a Christian's spiritual state; for although man is free as a moral agent whilst the slave of sin, and might do without grace, what is always to be attributed to the aid of the Spirit, he never of himself does a holy act. I ardently desire therefore some criterion of special grace.

Mate. I hear that word grace in so many connexions, that I am not surprised that you are ignorant of that which is special.

Missionary. Special grace is not a scriptural expression, any more than common grace, free will, perseverance, original sin, sacrament, and others in common use. But there is not much difficulty in understanding what is usually meant by them, though there be some diversity. Grace

signifies favour; and because we have not deserved salvation, redemption is denominated *grace in Christ*: and in the same manner, the gospel or glad tidings of such provision is called *the grace wherein we stand*, or which is made known to us; but in common conversation the immediate influence of the Spirit upon the heart is more usually distinguished by the name *grace*, because it is a favour to which we have no title, God being just if it be not bestowed.

Mate. If Deity can thus bestow grace, justice to the contrary notwithstanding, I do not see any need of a Redeemer, because grace might save without him.

Missionary. That we are moral agents, and possess and exercise at our pleasure, those powers which render us accountable, and know good and evil, and consequently are the subjects of a moral government, all perceive; and the erection of such government implies that justice must and will be administered. Nevertheless the Sovereign of the universe may extend his gifts to

whom he pleases, if thereby he can maintain his character as Rectoral Governor; and this he can do, and has done, by making the scheme of redemption a part of his original plan in the creation and government of men.

Physician. It is for his gift of grace, that I wait and long. If he shall bestow this upon me, then shall I believe and obey indeed; and my sorrow shall be changed into joy.

Missionary. We are dependent both on providence and grace, and ought to feel so; and may well pray, *turn thou me and I shall be turned.* But we have no right to make the want of divine influence an apology for our sinful negligence; it is no where represented as a previous condition, upon which duty is required of us. It has been said, "improve common, and you shall obtain special grace:" also, "do what you can, and you will find power to do what you could not." But this is to make doing the price of obtaining; for special

grace is then by the supposition merited, by improving that which is denominated common. It would be better to drop the terms common and special. The public call of the gospel is indeed a common grace or favour. The blessings of Providence, and the invitations and promises of the word, are really so many strivings of the Spirit, and they who reject them, resist the Holy Ghost. As I see no need of a common influence of the Spirit to render the condemnation of the wicked just, and find no such thing in the Scriptures, I neither use those phrases, nor intend to blame the pious men who do. It appears nevertheless safest to demand, as do the Scriptures, the wicked to turn and work out their own salvation; and to pray to God, to work in them, *to will and to do according to his pleasure;* and let them employ every talent Providence has entrusted with them, under the encouraging promise, "To him that hath," that is, who improves what he hath, "shall be given," but for the improvement,

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both the purpose and the act, they are beholden to God, to whom belongs all the glory.

Mate. Mr. Andrews, upon supposition, that *all good desires*, as you affirm, spring from some influence of the Deity upon the minds of men, and that this is the Comforter who was to come with the gospel according to the promise of its founder, whence did the good people in still older times get their good dispositions?

Missionary. As you have affirmed, Mr. Chubb, that *your Christianity is as old as creation*, so we hold, that the true gospel was given in the promise of Christ, made in Eden immediately after the fall; that every soul, that has been saved, from Abel unto this hour, has been through his merits; and that all real holiness among our fallen race, has been given for his sake, and by the influence of the same Spirit, who was promised to the disciples under the name you have mentioned. As they

were to be deprived of the bodily presence, guidance and protection of their Master, he promised that the Spirit should be their *teacher*, *protector*, *advocate*, or *comforter*.* From him did the prophets and apostles derive the extraordinary gifts, so long as they lived; and at their instance and in their presence, were they bestowed on others; a distinction not conferred upon evangelists and ordinary ministers. He operates, not merely through the intervention of secondary causes, which some of your own creed will allow, but immediately communicating the life of God to the soul of man, and uniting our spirits to Him, who is eternal. These ordinary influences are bestowed in unequal degrees, upon all the saints in every dispensation, softening, correcting, consoling, and strengthening their hearts, both as the preliminaries of conversion, and the help of their conservation unto eternal life. Nor is there any more

* Παρακλητος.

difficulty in forming an idea of the manner of such an impression, than of that in which soul and body exert a mutual influence. His creation of, and communication with souls, who is a Spirit, is even more conceivable, than his erection and support of the material world.

Mate. I think the habit of virtue may be acquired like all other useful habits; and, if so, there can be no need of a supernatural agency, even though it be a thing possible.

Missionary. But this is to suppose virtue and vice equally natural, which is contrary to fact; every effort of true virtue is an instance of self control; every vice is a self indulgence to which our nature inclines: also, the motives to holiness are distant and darkened by unbelief, whilst those to evil are near, and being of immediate advantage, more than outweigh the reasons for self denial; the incentives to virtue are mere matters of belief, but those to vice are subjects of knowledge and experience, and congenial to our desires. Upon your scheme

man's virtue is a good not proceeding from Deity; who, when he had formed him, left him to float at random upon the floods of uncertainty, until he should merge into the deep of everlasting oblivion.

Captain. Mr. Chubb has not yet discovered the tremendous conclusions, to which arguments founded on his principles, necessarily bring him; and if I could hope that his conviction would be the result of his present opposition, I would not offer an interruption. But permit me, Mr. Andrews, to renew my question, and to ask for some criterion of that grace which accompanies salvation; in other words, how does a man know that he is really a Christian?

Physician. Pardon me, Captain, duty and a regard to your safety, impel me to challenge the motive of that question. In this manner have I deceived myself for years. A desire of happiness is one thing, of holiness another; an anxiety to be saved I still possess, but I do not with the same certainty know, that I love and follow the

examples of those who have entered into paradise. The kingdom will be rightly administered, justice will be done to you and to me; and if either of us or both shall be finally condemned, it ought to be so; and any wish to be carried to heaven, without the holiness which would make it a place of happiness to us, must be as absurd as it is sinful.

Missionary. Duty and advantage are joined by the Author of our beings; it is only when regard to interest preponderates, that censure is incurred. Knowledge is in order to practice. Yet is it possible to inquire for doctrines and duties perpetually, and remain strangers to ourselves. Self-examination is the rational mean of self-knowledge; it is expressly required as a precursor of the eucharist; and supposed to be an employment of all believers in the interrogation, "Know ye not your ownselves?" Ignorance of our state must affect our prayers, praises, inquiries and deportment. But the sources of deception are so numerous, that for a Christian to escape their influence,

equires more vigilance and impartiality, han falls to the allotment of the major number.

Captain. I feel the justice, and am grateful for the faithfulness of the caution, which the Doctor has given me. Grace is favour; solicitude for a proof of God's special favour to a vile rebel, who, though a constant beneficiary, has hitherto resisted his power, and denied his goodness, does argue a predominant love of self, and too plainly evinces a continuance of the old idolatry of my heart.

Missionary. We may justly love God for the gifts of his providence; but if we have no other affection for him than this, it is no more than a natural love, attainable by the unrenewed, and perfectly compatible with the existence of pride and other evil affections. But when you wished a criterion of grace, the favourableness of God to you in particular was not that for which you desired a proof; but your inquiry was aimed to the discovery of the truth of spiritual influence on yourself; it being

in its nature imperceptible, and to be known only by its effects. What character is ours, or what state we are in, is worthy of strict and solemn investigation. But it is not in my power to condense this labour; it will be the work of the residue of your life, to test your hatred of sin, and love of holiness, the truth of your faith and the foundation of your hope. Sometimes your joy will probably rise almost to triumph; and soon darkness may supervene; but God, his purpose, word and promises, will remain the same; so that you may afterwards find, that *when you were weak, then were you strong.*

Captain. I am aware that although all are justly under condemnation for their sins, until they obtain a vital union unto the Redeemer; yet that this life is a state of trial, where our destinies are fixed: and that for the same reasons, that this world is separated from the next, and we leave behind our present employments and bodies, when we pass into the future state,

and to other scenes; it is also fit, that we should, whilst here, be subject to temptations, for the exercise of faith and patience, and hope and love. I do not expect therefore, that by any single mark of grace, such a confidence of salvation should be gained as to remove forever all rising doubts; and do suppose that such full assurance, with few exceptions, might be incompatible with the designs of the Sovereign. Nevertheless, it is expedient by all proper means, to become acquainted with those traits of Christian character which are tests of the truth of grace, that we may not deceive ourselves.

Missionary. If the future scenes and employments, which you have correctly represented as diverse from the present, are to constitute the happiness of the blessed, the anticipation of them ought to afford us, even here, some pleasure; this circumstance can furnish us some test of the correctness of our views and desires. One source of future blessedness will consist in

the knowledge of things as they are,
contemplation of the natural perfections a
moral excellences of the great *I AM.*
our present desires therefore tend to th
objects, as revealed in the word and wo
of God, it is a ground of presumption t
we are at least in some degree prepared
the enjoyment of the future full exhibiti
of his glorious perfections. Another sou
of happiness will consist in the possessi
and exercise of the affection of love for Hi
who is the fountain, as well as sovereign d
poser of all good: even now, therefore, c
hearts should acquiesce in every display
his perfections; the armour of Him w
bears the thunders in his hands, so far fr
terrifying, should delight his children, w
rejoice that their Father reigns. A thi
spring of future blessedness flows in from
milarity; for *we shall be like him* in ho
ness, which, though not perfect, will be c
livered from the least and last remains
sin: accordingly, in this life the believ
continually aims at more exalted rectitu

finding *Wisdom's ways to be pleasantness, and delighting in the law of the Lord after the inner man.*

Captain. Mr. Andrews, you present me with views boundless as creation, and endless as eternity. I see that a knowledge, though far inferior to His, to whose purposes the universe is conformed, yet, when free from error, must perceive things as they are, and according to their respective degrees of excellence; consequently the kingdoms of nature, grace, and glory, in all their parts, will stand in relief in their just proportions. But as the sun now obliterates by his rays the starry heaven, so must then the divine glory, by its superior lustre, bury in darkness all created good. The blessed, being delivered from all sin and temptation, the love of his moral excellence will absorb their every other affection. Also, since the creatures of God are ever estimated by Him in proportion to the moral purity, with which he invests them, the saints, because finite, and God

infinite, must advance in knowledge, love, holiness, and the favour of God, and in all the happiness proceeding from each, progressive, for ever and ever.

Missionary. Any man who believes in the existence of God, is able, from the contemplation of the grandeur of the mountains, seas, clouds, and visible heavens, to extend his thoughts to Him who has created them all, and who guides and adorns the whole; but to be rightly affected by the amiableness and beauty of moral excellence, the disposition of man must be rectified; and when ameliorated, its sensibility to holiness enables it to behold, with increasing ardour, in a continued progress from glory to glory, the righteousness, purity, goodness, and loveliness of Him, who is infinite, eternal, and immutable, in all his moral, as well as his natural perfections. It is therefore certainly no weak proof of a spiritual renovation, to take pleasure in the contemplation of that holiness of the Divine character, which cannot look

upon sin except with detestation, and to acquiesce with pleasure in the conviction, that whatever ought to be done in the administration of the government of the universe, shall not fail of accomplishment.

Mate. I should think a culprit must be well ascertained of his own escape, before he can derive satisfaction from the stern rectitude of his judge. These representations, both of the Christian's moral character here, and of his future happiness, are new to me. I thought Paradise was made up, as Mr. Andrews says my creed is, all of negatives; no sin, no sorrow, no pain, and that beyond this all was figure; green pastures and still waters, day without night, golden streets, and rich temples, and the like.

Missionary. The senses are to be abandoned with the body; in the separate state sensible enjoyments must consequently wholly fail: at the resurrection we receive a spiritual body, not fitted for animal pleasure; and if it were, the means must be

excluded, when the heavens and the earth shall have passed away. But granting that the pleasures of the senses can exist without actual gratification, as in dreams, such happiness would be of a kind inferior to spiritual; for sense without hope leaves us miserable in this world. Our condition here is designedly preliminary, and intended to exclude motives which might be too powerful for a state of trial. But at death, we pass into the society of the greater portion of the creation, the spiritual world, whose happiness is suited to their natures: and ours, though now for important reasons concealed from us, will then be found "a far more exceeding and eternal weight of glory." The pleasures of sense disqualify for these enjoyments. If pride, selfishness, injustice, and all deception were banished, and substituted by the love of God and man, earth would itself become a paradise. Let guilt and pollution be removed, and the Christian has nothing to fear from jus-

tice, which is really goodness, guided by wisdom, and executed by power.

Mate. It seems to me that the same difficulty attends your ideas of happiness which existed in the prevailing philosophy of the Greeks and Romans. We are told that they taught that wisdom was the power of distinguishing what conduct was according to nature, from what was against nature, and that every man had a portion of this. That virtue was a life according to nature, and that this was man's chief good or highest happiness; which he accordingly was enabled to pursue. This appears to me, to leave virtue undefined: so upon your hypothesis I see not how that moral rectitude or purity, in which you also make happiness to consist, is to be ascertained, for what some make holiness, others count sin.

Missionary. The will of God is the foundation of duty. This he revealed at the first, and when it was gone much to decay, he gave a written law, and explain-

ed it by the prophets. Then Christ came, showing still more clearly the extent and spirituality of that law, and leaving with it the gospel, he sent the Holy Spirit. Christians have therefore on this point all desirable certainty. But where revelation has not come, those *having not the law, are a law unto themselves;* they have the traditional idea of God, a moral sense and reason, and will be judged only according to what they have.

Captain. When I wished a characteristic of special grace, the word special was denied; I renewed my inquiry, and was told of the happiness of heaven, and shown that the work of grace was to fit us for this, and consequently a pleasure in such spiritual employment, was a characteristic; but I am so defective, that this affords me no security. If I could know what the aids of the Spirit are, and his work in those duties, which are denominated graces, I should be better able to judge of myself, and of what I ought to do and expect.

Missionary. Man is intelligent, and moral or voluntary; the objects of his choice are good and evil; but the latter is chosen only as good. Every man has a disposition or heart, which in his natural state inclines to earth and sense, whereby he is not fit for heaven, and could not enjoy it, if he were there unchanged, for the will never chooses against the bent of the mind. Man is guided by inclination not reason, but when grace changes his disposition, then and not before, is he rightly affected by motives to good. The precepts of the law, the doctrines of the gospel, promises, ordinances, example, counsel, warnings, and various other motives, are appointed to operate upon the will; its only exercise is to incline or refuse; if in such choice or aversion the party is vigorous, he is said to be affected. All of the affections of course partake either of inclination or disinclination; if the object be present, it is either love or hatred, joy or sorrow; if future, it is desire or aversion, hope or fear. But

when the impression is sudden or violent, the man is not merely affected, but suffers, instead of affection, passion being the result. As the effects of motives depend upon the disposition or heart of the man, the affections ordinarily are characterized by its state. If the heart has been changed by the influence of the Holy Spirit, the affections will accord with the renewed state, and whilst viewed as the act of the party, they are denominated duties, because incumbent without such aid; but when considered as resulting from the change of the natural disposition, they are distinguished by the name of graces, or gracious affections. Man is dependent on Providence for every act; but the moral character of such exercises being derived from the regeneration of his heart or disposition, they are properly accounted graces, for it is God, who by changing his heart *works in him to will and to do.*

Captain. I perceive that thus religion consists much in right affections; but faith,

humility, gratitude, and other duties, are also called graces, though they are not affections. I wish to know how these can be referred to the operation of the Spirit.

Missionary. I told you that man is *intelligent* as well as *voluntary;* and described him under his moral aspect, because that is most important; it is by his power of choosing that he applies his faculty of perceiving, to what objects he pleases. The Spirit can suggest ideas to the mind immediately, but this would not change his moral character, as in the case of Balaam. Such extraordinary gifts probably ceased with the Apostles. He can mediately enlighten the understanding by changing the heart; for the objective evidence is abundantly sufficient where the man is disposed to investigate the truth. It is in this way, that faith is a gift: *With the heart man believes unto salvation.* When a mind thus disposed to inquire, perceives the manifestations God has made of himself in his works and word, and in the scheme of redemp-

tion; and finds himself conscious of a capacity to understand much of what God is and has done; and reflects upon his obligations to love Him for both, his *gratitude* is excited: but when he brings into contrast his ignorance, and opposition to the greatest and best of Beings, who has never ceased to bestow good, even where evil was deserved; he sees himself to be vile, and with respect to moral good, poor indeed. Such gratitude and *humility* are graces, because they are the effects of the unmerited change of his disposition by the Holy Spirit. As the whole man was astray by moral defect, so by the change of his heart to good, all his faculties of mind and powers of body are directed, though imperfectly, to the accomplishment of his duty; and "the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance."

Physician. I have felt very grateful to God for his kindness, but this was mere self-love; and I have much reason to be

thankful, that I have not perished in my self-deception; if I should ever have the gratitude which you describe, as the effect of a spiritual change, how am I to distinguish it as such?

Missionary. The different kinds of love ought to be discriminated, in order by them to judge of our own moral characters. All who believe there is a God, may have a love of Him, either for what he has done, or may do; whilst events accord with their wishes, and the divine government seems not opposed to their inclinations, even the wicked have no positive hatred of God, and their native enmity is latent. In such, temporal blessings may excite a natural gratitude, and their worldly prosperity be the real source of the affection. But gratitude which arises from grace in the soul, contemplates the good received as a fruit and proof of that amiableness in God, which is altogether lovely. Thus "we love God because he first loved us," when there was nothing in us that was lovely; thus display-

ing that benevolence of his own nature, which excites the love of the saint.

Mate. Mr. Andrews, I believe, that in our day it is conceded, that every man who thinks himself to be humble is proud; accordingly, when Diogenes possessed and occupied only a tub and a wallet, his snarling reproofs were evidence of his pride. The philosophers generally esteemed their virtue so much their own, that they are said to have accounted themselves in that independent of and even superior to the gods; which established their vanity. The pride of the Pharisees every one recognises. Humility is esteemed by you the unfailing concomitant of a Christian profession at its commencement, in its progress, and even at its consummation in heaven. I cannot discern, why that is prescribed as a characteristic, of which every man, who thinks he has it, is sure to be destitute.

Missionary. Admitting the position to be true, that he who thinks himself humble is proud, does it follow either that poverty

of spirit, or a low opinion of ourselves is not a duty, or that such views of themselves should not be inculcated? When gentlemen of your own negative ereed superciliously contemn our doctrines, and deny our principles without examining their evidence or testing their truth; and assume a superiority of understanding, neither given you by nature, nor acquired by education; is it either unjust to impute such pretensions to pride, or to admonish you, that there is such a duty as humility? Certainly, to have a low opinion of ourselves, and to think that our opinion of ourselves is low, are very different things; so much so, that according to your position, they are incompatible with each other; and I submit to its justness, because, to think we have a low opinion of ourselves, is to think that we are better than such opinion.

Mate. Since you claim the existence rather than the name of humility; why has the Christian hierarchy shed more Christian blood, than all the world beside? And

why so many divisions among yourselves, and so much severity against each other? These things are the reverse of humility.

Missionary. We acknowledge the duty, but neither boast the existence, nor vaunt the character of humility. That all who bear the name are not Christians, Mr. Chubb is a proof. How can the Gospel be tarnished by the flaws which it proscribes in its professors? Discord and division are as wide as the heavens from its principles; and in every denomination not only have they the least piety who claim the most, but they are most remote from evangelic truth, who are most censorious of the opinions of others. Real Christians of all denominations agree in fundamentals, can worship together, and love one another. Christian fortitude consists in repressing irregular appetites, affections, and passions, and in bearing all things when called to suffer for the cause. Every true Christian, whatever his native ferocity, possesses the childlike disposition, and such are compared to lambs

and doves, and are mild, meek, peaceful, gentle, merciful and kind. Their Master, who was meek and lowly of heart, sent forth as lambs among wolves, the first heralds of the Gospel; and such are its terms, whatever deviations may be found in professors, from its original principles.

Physician. In my state of self deception I wished no harm to any; I loved God for his benefits; I had no objection to his law, because, being a Christian, I thought myself to be safe from its curse; as to the duty of humility, I did not expect to see myself humble, and thought little of pride; in short, having obtained conversion, I thought my chief work was done, and thus was I fast asleep.

Missionary. The Christian's love of purity advances with his holiness, experience enhancing his desire, without danger of satiety, for his appetite is never cloyed: reaching forward, he presses toward the mark of his high calling. On the other hand, from the same cause, as his sensibi-

lity to sin becomes more exquisite, his flaws become more discernible, and are fresh sources of humiliation; if his face shines like Moses', he is ignorant of it. Nevertheless, in this state of imperfection, he is liable to temptation, and may sleep when he should be watching; but should the bridegroom come at such period, he has oil, and need not go to buy. These things constitute at the same time a motive to vigilance, and an argument against despondency.

Mate. Should there be a future general judgment, which you think is proved by natural conscience, and the fears of men, and by the justice of Deity, as well as by your Scriptures, a man's conduct and real character must have greater weight in the decision, than his opinions; consequently I shall not be condemned for my negative creed, if my works have been good and useful; they are the best subjects, who, unanxious about politics, mind their own business.

Missionary. Between the divine government and those that are human, there is some disparity. Man may profit man, but not God; if our actions be correct, our intentions are less important to our fellow men, who cannot search the heart. But to the view of the Creator every mind is uncovered, and our intentions must characterize our actions. Your conduct will be estimated by Him, not from its usefulness, for this might be the same whether by your actions you intended to oppose or to obey his laws; and if you have always rejected his authority, denied allegiance to him, and rejected the provision he has made for your recovery, and nevertheless insist upon the merits of your own defective obedience, you must be treated as his enemy.

Captain. This representation accords with the dictates of reason. I lived without God in the world, denying his existence, and with the superciliousness peculiar to ignorance, looked with contempt upon

the intellectual imbecility of all who had gained a knowledge of Him. Honour was my law, which produced regularity of deportment on shore, and discipline and decorum at sea. There was no regard to God, or his government; and consequently no intention to obey him. I have no hesitation in pleading guilty on every semblance of virtue in my past life.

Physician. The frankness of your confession, Captain, awakens remorse and shame in my breast. I have meanly pretended to be what I was not; had my disingenuousness been played off to my fellow men only, my crime had been less; but it was practised in the most solemn approaches to God, in his commanded services. My obedience has been pretence; my virtue, guilt; my worship, blasphemy. And if I obtain no better a defence when the Eternal shall sit in judgment on my soul, all my past religion must be pronounced an abomination, and the whole

surrounding assembly of angels, men, and devils, must approve the sentence.

Mate. My mind is not subject to enthusiastic tremors; and my conscience, in the calm and impartial judgment which I pass upon the morality of my past conduct, does not condemn me. Faults I have committed, as all men have: but these will be found not to bear a comparison with those of an opposite character; and I ought to be, if tried, rated according to my prevailing character; and works are the only infallible proofs of a man's real standing.

Missionary. True works are the most veritable evidences, and no professions are credible when unsupported by practice. But, Mr. Chubb, if there be no religion, nor even profession of any, what is there for works to prove? There is no propriety in speaking of proofs and evidence, where nothing is to be established. When Christians speak of practice, a profession of religion is always supposed, and the conduct of the party is the best evidence of its

truth; deeds being more credible representations of the heart, than words: they are evidence not only to others, but to the believer himself. But where no conviction exists of the certainty of divine things, works may be good as to their tendency and effects, both to the agent and to others, but they are not obedience to God. He who derives real pleasure from the contemplation of the amiable and excellent nature of divine things as they are in themselves, and not merely because of the relation they may bear to himself; the good works of such a person, are the regular fruits and proofs of the moral character of his disposition, that is of the renovation of his nature. Such a love of moral purity must discover itself wherever it exists, in the words and actions of its possessor; because such is the bent of the mind, and the obedience of the soul in the application and exercise of all its faculties.

Physician. But no man can search another's heart, or obtain absolute certainty

with respect to the state of his soul; consequently confessions and external appearances are by no means infallible evidences of the truth of gracious influences; for I know by my own past conversation, that whilst practising deception on ourselves, we may not only cheat the world, but the best saints, and receive from them all the tokens of Christian love, whilst we are in ourselves, aliens and enemies, and lovers of iniquity.

Missionary. What you have said I acknowledge, Doctor, to be true; God has reserved to himself the inspection of the heart, and upon him only, is it impossible to practice deception. But it does not follow, that good works may not be the most certain of all the marks of the truth of a Christian profession. If it were not so, why should the final judgment have been appointed to discover to the universe the rectitude of the divine decisions, on each man's final destinies, by the exposure of his thoughts, words and actions, to a pub-

lic investigation? No man knows God, who in works denies him; there is no repentance without a change of conduct; no faith is true that does not work by love; humility excludes all other proofs; and hope without works is vain. The change of a man's inclinations is the only rational mean of knowing the safety of his state, and the regular proof of a heart to do, is doing. The difficulties which impede or obstruct Christian practice, are trials which are sent to exercise our faith and patience, for our own informatation, not his, who sends them. And the affliction which might exasperate the unbeliever, will produce patience in the real Christian; and this will furnish him with an experimental proof of his real standing, and inspire or confirm a hope which will probably never be confounded or disappointed, but be changed into everlasting enjoyment.

Physician. I have no doubt of the wisdom and goodness of the divine govern-

ment; and the firm belief that he has ever seen the obliquity of my heart, excites my shame and self-abhorrence. Whether I shall be lost or saved I know not; but I am convinced that there is value enough in his ransom to redeem even me. But that there ought to be examples of suffering may be inferred, from the fact, that there are such; and if I am to be one, I see that it will be perfectly just; I will therefore leave the matter in God's hands; yet whilst I submit unconditionally to his rightful government, I am resolved that I will aim to obey him in all things, and never cease to pray.

Missionary. The Sovereign of the universe has provided a way in which he may have mercy, and will show it as he pleases. But He will never condemn the innocent, nor punish but when justice approves. Yet the glory of his government may be safe, and justice have all her demands in the scheme of redemption. Your anxious cares, and hopeless submission, may yet be suc-

ceeded by a calm and peaceful sense of that majestic meekness, and mild compassion, which shall change your sorrows into praise, and your theme may yet be the freedom of his grace in Jesus Christ.

Mate. I admit the existence of Deity, and all that is necessary to His character; and have often thought there must be a particular providence; and do freely subscribe, Mr. Andrews, to your position, that he will never condemn the innocent; doubtless also you will not deny me a natural conscience; what therefore can be the reason that you would not speak to me, I suppose for any consideration, the consolatory language, you have this moment uttered for the comfort of the Doctor?

Missionary. I do not know his real state, and have done no more than express a hope, which might prevent despair, or a sinful distrust of the willingness of God to save. But you avow yourself to stand in the ranks of natural men, *who receive not the things of the Spirit of God;* I mean

of unrenewed men, who reject the truth of divine revelation. No one has a right repentance, whilst he rejects the doctrine of human depravity; nor can he possess the faith of the Christian, whilst he rejects the plan of redemption. True religion implies that the truth should not only be seen and receive the assent of the party, but that it should be realized by experience; but you neither admit moral corruption, nor have any experience of the deceits of the heart; you neither believe the glad tidings of reconciliation nor perceive any occasion for them. You would justly despise me, were I to practice flattery.

Physician. I am afraid, Mr. Andrews, that I have gone too far, in saying I am resolved that I will aim to obey him in all things; for he commands me to believe, but how dare I believe by trusting in Christ? It appears presumptuous, when I reflect upon my unworthiness.

Missionary. How "dare" you disobey God, by refusing to *believe* what he has

said, and Christ has done for you. I hope, Doctor, you do not suppose, that there must exist some previous worthiness to entitle you to approach and believe on Christ. Should this be your view, it is unscriptural, and will indeed prevent your believing, for it places an insurmountable barrier in your way; the supposition of which, scarcely accords with the profession you have made of an unconditional submission.

Captain. If my recollection serves me, almost all, whom I have formerly heard pray, claim the character of those, who believe, and have been restored to God; they do indeed, for the most part, make some acknowledgments of their sinfulness, but only of so much as may be incident to a state of acceptance, and often that in the language of an apostle; now if the Doctor's condition appears to himself to be that of the Publican in the parable, it seems proper, that his prayers and confessions should resemble his.

Missionary. Your observation is a pungent charge, founded in too much truth. It is to be hoped, that the private prayers of many, who thus pray in public, are of a different kind. To claim to be the subjects of grace in our addresses to the throne, when we may have no evidence of the fact, but harassing fears of the contrary, must be highly criminal. Humility might easily substitute language in which all could conscientiously unite. The conduct of the early Christian assemblies was not to be justified, who excluded those from prayer, whom they judged unable with truth to say, "Our Father who art in Heaven." That the Doctor's prayers should agree with his views of his own state is correct, but his refusing to receive the offers of the gospel, because of his unworthiness, is a dangerous error. If instead of accepting the offer of mercy, and confessing our sins in the view of the only sacrifice, we turn aside, that we may obtain worthiness in some other way, we add crime to transgres-

sion, and renounce the salvation which God has tendered. The prayer of faith is not presumptuous, but the greater our guilt, the greater need is there of such prayers; and if we cannot venture to speak in the language of children adopted in Christ, we are permitted, and ought to go to the throne of mercy, as perishing sinners.

Physician. I remember that David prayed, "Create in me a clean heart;" and another said, "Help my unbelief;" I will change the style of my addresses. I have no other help or hope; and fear, that if I thus succumb to temptation, that I shall never find acceptance.

Missionary. Comfort may be drawn, directly from the doctrine of the sacrifice of Christ. And if a sinner will abandon every other hope, and trust in this only name under heaven, by which he may be saved, there is nothing to hinder his salvation. The invitations to do this, are not confined to those, who are previously endowed with prerequisites; hardness of heart and unbe-

lief exist in believers themselves. There may be despondency, a poverty of spirit and contrition, where there is a real grief springing from the reflection, that the party has opposed the kindest and best of Beings. Where the sorrow is on account of that for which Christ suffered, it is a good sign; but if it be a distress, which keeps the party from a willingness to come to, and depend on Christ, it may be like that of Judas. Here are rocks on every hand, white with bones. It is not every affliction concerning our salvation that is a godly sorrow; nor every joy that which follows the fruit of the Spirit. Also to deny that the sinner has power to turn to God through Christ, and to counsel him to pray for it, is an obvious contradiction, if such prayer must be that of faith; repentance and faith are as much within a sinner's power as such prayer. The word of God exhibits the true course, when it promises *rest to the soul* to all who *come to Jesus, and take his yoke upon them.*

Captain. I am persuaded of the truth of all the advice which Mr. Andrews has given us; the more we yield to slavish fears, and suffer ourselves to be deterred from the performance of commanded duty, the less able shall we find ourselves to accomplish it. When a few of the ship's company suffer themselves to be intimidated in a trying time, the whole crew are weakened, irresolute, and unable to expend half their usual energies. Doctor, you are fully sensible of the importance of keeping up the spirits of debilitated patients.

Missionary. When nothing in ourselves, we can do all things by imparted strength. Our guilt and helplessness are always far beyond our calculations; but He who promises can, and will perform; and when He commands us to extend a withered arm, we have only to essay, and it will go forth restored to its size and power, by Him who works in us to will and to do of his own good pleasure.

Mate. I perceive, gentlemen, that our

conversations have had the effect to bring you to an accordance on the topics discussed; but candour requires me to confess that I retain my old sentiments, except in a few things, in which I confess Mr. Andrews to have sought a little deeper. You all have had greater advantages of education; all that I can promise is, that should I arrive at the same convictions which you profess, I will not be backward to avow the change, for truth I pursue, and to her will I submit wherever found.

Missionary. The door of the gospel has been opened to you, Mr. Chubb, and if you do not choose to enter, it is because of unbelief. If either it be not the truth, or destitute of evidence competent to its support, you are under no necessity to receive it. But remember, that faith in Christ is not a merely cold assent to preponderating proofs; the excellence and suitableness of the gospel to the condition of perishing men, must arrest your feelings, and influence your decision and conduct.

What speculative views you may in future form of it, and of the subjects on which we have now dispassionately discoursed, will be of no avail without an abandonment of self righteousness, and an unreserved submission to the terms of mercy. You have commenced an existence, which death, instead of terminating, will enlarge; eternity will then lie open before you, and if you are really sinless, you have nothing to fear, for God is just. But if involved in guilt, you will then discover that the world, and all you might offer as a ransom, have passed away, and no sorrows can stay the execution of the sentence of Divine Justice. At present, you appear to be at variance with yourself; your speculations make sin to be no more than a misfortune, the fault being removed by a necessity of erring, whilst your conscience, notwithstanding the lethargic influence of mistaken reason, denies the plea of innocence. But I make it my last appeal to yourself, as you must answer it at the great day of ac-

count, whether you are not what you choose to be; and if to this you dare not refuse your assent, I have only to add, that the blame of your destruction will eternally rest upon your own head.

THE END.

LECTURES

ON THE

GOSPEL OF ST. MATTHEW;

DELIVERED IN THE

PARISH CHURCH OF ST. JAMES, WESTMINSTER,

In the Years 1798, 1799, 1800, and 1801,

BY THE RIGHT REVEREND

BIELBY PORTEUS, D. D.

BISHOP OF LONDON.

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